

5 R

THE LIBRARY OF
HAVERFORD COLLEGE

112

THE
SPIRITUAL QUAKER.
OR

Soul-saving Advice to the Brethren, held
out by G. E. who formerly hath been sedu-
ced, but now (by the help of his God)
is established in the Truth.

Rev. Emmot

These following lines were shewen me in
a Vision in the Night, whereupon I arose
and writ them into a Book.

Smith

Who is ensnared, here may see
What I profess'd, what now I am.

1:576

See thou abhor and fly the Ministers who Teach,
The quaking Saints shall cry Repentance ought to preach
The naked truth: they speak Christs Sacred Gospel free;
All other teaching's weak, Gods messengers they bee.
All private Conventicles embrace and hold them sweet,
Avoid their Principles in Churches who do meet,
Their Doctrine is but Lye, these are the Saints Divine.
Their Visions Fannier, then chuse no way but mine.
Whose in body quake their Soul Salvation's seald,
With Devils they partake, who unto Priests do yeild,
Headlong to be cast down, whose Doctrine gives to thee
The losse of Sions Crown, Heavens Eternitie.

I thank thee O Father, Lord of Heaven and Earth, because thou
hast hid these things from the wise and prudent, and hast revealed
them unto Babes. Mat. 13. 35.
Psal. 8. 8.

Have read of Ambrose Bishop of Milan, how he
withstood the Emperour in his dayes, at the
entrance of the Church, because he thought
him altogether unfit to be partaker of
such holy things: and we all know, how zealous

Smith I: 576

Wing: E 714A

R 472

x

15 Rev

THE LIBRARY OF
HARVARD COLLEGE

112

THE
SPIRITUAL QUAKER:
OR

Soul saving Advice to the Brethren, held
out by G. E. who formerly hath been sedu-
ced, but now (by the help of his God)
is established in the Truth.

Geo. Emmot

These following lines were shewen me in
a Vision in the Night, whereupon I arose
and writ them into a Book.

snail

Who is enspired, here may scan
What I profess'd, what now I am.

1:576

See thou abhor and fly the Ministers who Teach,
The quaking Saints; who cry Repentance ought to preach
The naked truth; they speak Christs Sacred Gospel free;
All other teaching's weak, Gods Messengers they bee.
All private Conventicles embrace and hold them sweet,
Avoid their Principles in Churches who do meet,
Their Doctrine is but lyes, these are the Saints Divine.
Their Visions Vanities, then chuse no way but mine.
Who so in body quake their Soul Salvation's seald,
With Devils they partake, who unto Priests do yeild,
Headlong to be cast down, whose Doctrine gives to thee
The losse of Sions Crown, Heavens Eternitie.

I thank thee O Father, Lord of Heaven and Earth, because thou
hast hid these things from the wise and prudent, and hast revealed
them unto Babes. Mat. 11, 25.
Psal. 8. 8.

Have read of Ambrose Bishop of Millan, how he
withstood the Emperour in his dayes, at the
entrance of the Church, because he thought
him altogether unfit to be partaker of
such holy things: and we all know, how zealous Paul

A

was

The Converted Quaker.

was in his way (though erroneous) persecuting the Saints. And I my selfe confesse (though not at the Door, or Entrance of the Church, or Publick place of meeting withstood) have used all my Art to dissuade from entring, as altogether unfit, in respect they were (as I supposed) a rabble of iniquous persons, not worthy the Saints to interveen; and though with *Paul* I did not (because I wanted power) persecute, yet I undermined, and by private means plotted all I could, which might tend to their ruine.

But when that Gospel Love (which thorow a selfe end displaced) was placed againe in me, I began to wonder at my selfe, and wandering Oppositions, in thwarting and overthwarting the Gospels precepts, believing nothing (though nere so true) but what mine own private spirit (though nere so false) did move me to; as though I had in a moment gained more then *Paul*, who was wrapt into the third Heaven, or superlative favour of his Christ; many were the raptures which I dreamed to have, but all was but a Fancy or Somnaical, when I came to Descend, which must be by Humility ere we can Ascend to Eternity; I viewed (by the assistance of the Spirit) a number of misted soules, walking in the darknesse of selfe Man, even the whole frame out of course, which caused my passionate soule to burst forth into these words: *Arise, O God, judge the Earth, fill their Faces with shame, that they may seek thy name O Lord, who say, Let us take to our selves the houses of God in possession; that all may know, that thou whose Name alone is Jehovah, art the most high over all the Earth.*

My proud and lofty thoughts, being thus (by the spirit of Love) brought down, I now wish also, that all who have been (in the like nature) seduced, may humble themselves under the mighty hand of God, and (if they please) read what here the spirit of God hath given me to speak.

I am not able with the Rhetorician to adorn my work with some faire flowers, or graceful words, which might

Quaker
Rare
BX 7732
E 58 S7

The Converted Quaker.

3

might adde a lustre to the subsequence, or place some large Encomium to stand in stead of a seemly Portal to the Fabrick; but my desire is to rear no golden Image, but a poor, humble, plain, rough-hewn work (held out from that Text of *jeremy*) composed in Love.

LAMENT. 3. 40.

Let us search and try our works, and turn again to the Lord.

First Search.

IN this part of the Exhortation I have been industrious, seeking how I might (by any means) grapple with my Christ; and leaving the worldly things, I betook my selfe to seek amongst the Papists; whose Gentleman-Usher was Antiquity (as they told me.) These (I found) would have a Name in the world, to be called the Roman Catholicks, implying others to be Catholicks too; but when Divines told me that the signification of the word was Universal (denoting the universality of Christs flock, having in all parts of the world some who have not bent their knee to Baal) I left that Name, and sought into their Service and Divotion, where I found blinde *Bartimeus* more zealous then the quick eyed *Linceus*, *Cræsus* dumb son more troubled to perform his actions, then the nimblest tongu'd Orator; I mean those who were blind by ignorance, and so dumb as that they scarce could speak one of the Scriptures sentences: yet were these busied to rumble and run over their Beadiols, though in the interim they would be pleased sometimes to discourse upon worldly matters, and fall to their devotion again: These poor soules have their Lay Books, but they must not have the Bible Book; for why? it is a Mystery. I went and sought further, where in an inner

The Converted Quaker.

roome I came to Masse (as they call'd it) where was an Altar richly deckt, furnished as though a banquet for a King, were there prepared; the Crucifix, the Tapers burning, the Frankincense, the Sacring Bell; all these though bookes to some, read small sense to my Intellect. The Crucifix tis true might stand without a doulian adoration from my body, the Light was also good, especially within a darksome room, and the smell of Incense, where noysome favours and infections were suspected; but for my darkened soule small light I found, which would not (by a waxen Taper, or wooden Statue) be led, but by an inward light, proceeding from the Spirit, and Christ the onely Crucifix. Then I lent my Ear with attentivenesse unto the Teacher, who was very costly arrayed with Cope and Vestment, and many other feat Crepundians; I heard his first beginning, which being in the Latine tongue, I stood as dumb, or if been deafe, it had not mattered, concerning what was spoken, so that my sense had not been weakned for the future. True it is, I could from those Grammatical rudiments, which formerly I understood, snatch like a hungry begger one bone from him, which was, *Introibo ad Altare Dei*: these though his first words, served me chewing till the last, how to construe them: what more he spake was unto me a Riddle; his cringing Congies, lifting up a boxe on high, salutes, kisses, was but as a Mask to my masked understanding. Then I remembered that when the Apostle taught at the Feast of Pentecost, every one heard (who was there) in their own language, the Rites of Christ; which place of Scripture (having well considered) brought me back from *Romes* fair shew, to see what the Reformation promised.

Into a Cathedral I came, where was the Table deckt, but yet no Crucifix, the Service in the vulgar tongue I heard, the Organs also in the Quire was pleasure to my sense, and rather because reading Doctor *Butlers* Introduction to Musick, I had gained some small knowledge therein, whereupon (this being known) a diminutive Priest.

Priest brought me a Book, which part futing my voice, I joynd with heart, and voice, and understanding also. Here some time I stayed till fear possessed me with some intended alteration.

Then I liked the Minister as well without as with his Surplice on; it was the Word I thirsted after; not the white appearance of his Lawn-like sleeves, but the whitenesse and purity of Doctrine, which having heard, received, and being verst in all the principles, I left the Railes and heard one teach, who had brought them from the Table to the Pulpit: this was an *Odium* unto me. After this I was invited to one, who as he has told me preached Christ, he (I do confesse having been his Auditor) not onely preached Christ by his Doctrine, as he seemed, but each tenth part (if not more) of his Sermon was Christ; her was much talking of Christ.

Then my brethren Professors told me of many new lights, which the Spirit had demonstrated, amongst which the Independents was the onely light; I being desirous to remove from darknesse sought this light, where I beheld some praying one while, and some another, all being tolerated (who had a gift) to exercise: my selfe was there invited, yet I durst not take too much upon me. Newes was also brought of a Northern Candle, or Blazing Comet which cast such illustrious beams, as was not formerly seen or heard, the Woman Teacher called *Barbara*, to whom among the rest I went on Pilgrimage; she having opened her mouth, spake (as then I thought) like to a Saint in Christ, and Divinely taught; but that which was a stumbling block to me, was that place of Scripture in the first Epistle of *Timothy*, the second Chapter, the twelfth verse; where *Paul* having as it should seem espied the arrogancy of some such like effeminate Doctors, would not suffer them.

Neverthelesse, I still seeking, met (at the length) one of my old acquaintance, who took upon him to perswade me, that I was but in the Letter still, and unlesse I went a degree higher, there was small hope to be saved, which
ter.

The Converted Quaker..

terrifying drug wrought so strongly, as that I gave ear to what was spoken; he seemed to read a Lesson from the Spirit, wished me to look within, and think of an inward teaching, which I knew before was the Sermons ending, and the hearers beginning; he thought he taught me, yet affirmed all teaching was in vain, and gave me Scripture for it, *Jer. 31. 34.* Hence I quite relinquished what I heretofore professed; the Church was but a Steeple house, and whatsoever appertained ridiculous; the Bible I threw it by, esteeming nothing of it but a dead Letter, though what I spoke was still from what I had heard taught and learned from thence, which I (being ignorantly blinded) could not then conceive.

Thus being new Moulded, I met my friend *George Fox*, whom I heard Syllabically dictate, as though he could not utter, but what the Spirit forced forth, busied like a Woman in travel to bring forth, though an abortive: he let me see what I was before (as he said) wading in a Whirlepoole, who with one finger helped me out, and set me on dry ground, confirming I had Christ now within me. After comes she that did the bottle bring, who purged me of all dregs and made me perfect, for by once tasting I was so transformed, as that to tell, I know not how to tell, but light I was though not in light: the world was now an Idol, my cloath and new apparel, with ribbands, points, and such like furniture, seemed like so many Hags or furies sent from Hell to torture me, whereupon like a man distracted, I rent them off as obnoxious, and threw them by as pernicious, put on an old cast suit of apparel, a small coard about my Hat, to have in readinesse for that which without Gods special Providence I was running to. In this same garb I thought my selfe not worldly, but all spiritual: my calling now I slighted, would not be careful for any Family, (like an Infidel or worse) but unto travel would betake my self, amongst my quaking companions, amongst their *Settering-tonians*, *Maltonceers*, *Paludarians* I was, and there embraced my brother *Collins*, who had a spiritual Revelation,
(as

(as he reported) to stand naked on Kerby-Moor side Market Crosse (not nailed on the Crosse) and speake the naked truth, where I expected the comming of the Livertonians, supposing to have accompanied them to mount *Sion*, ere the day of Doom (as 'tis called) approach, which *Ratcliffes* wife the Prophetesse held out unto us to be within a small number of dayes, but some of those Maltoneers who kept Holliday enterrupted our passage, and told the vision was but false, they had a spirit of delusion, which I suppose was all one as if he had said, the Saints have now the Diuel in them.

Now having thus far fought, I desire that in the next place we may try our wayes according to the Apostles Counsel, *Try the Spirits whether they be of God or no*; and what better rule can there be, or square to frame our worke by, that so it may be fitly compact and joyned together, then that Evangelical Touchstone the Gospel, which is the true distinguisher of all false metalls, or chiefe demonstrator of all false Prophets; and though we had one (not inferiour unto *Paul*) teaching amongst us, yet would I follow the example of the Bereans: try that place, *Acts 17.11.* they tryed by the rule of Scripture whether he was fit to be credited yea or no, and in the first place I desire a little to try the Papists, who officiating in an unknown tongue contradict the expresse words of their own Bible; try *1 Cor. 14. 1. to 16.* They would administer the Communion, but not in both kinds to the Laity, contrary to the expresse words of their own Bible; try *Jo. 6. 35. & 1 Cor. 10. 16.* They will not allow the vulgarity to read the Scriptures, contrary to the expresse words of their own Bible, *Jo. 5. 39.* and try *1 Pet. 3. 15.* They affirme ignorance to be the mother of devotion, contrary to the words of their own Bible, *Jo. 17. 3. & againe Psal. 143. 8, 9, 10. 1 Cor. 14. 38.* They bid us worship Saints and Angels, contrary to the words of their Bible, *Isa. 63. 16.* and try *Cel. 2. 18, to 23.* Let us try our ways. Now if you object against me why I stand to try the Papists as not appertaining, I will (though not here) shew my reason, when I have tryed our selves. First.

The Converted Quaker.

First then to try our wayes, we flye from the Congregation or publick meeting to the Church on the Lords day, as scorning to enter such prophane Steeple-houses, or accompany amongst such known sinners, saying as thole people did of old; try *Esa. 65. 5.* contrary to Christs example, who (though he was all purity, in whom was no spot at all, the spiritual giver and teacher, or giver of the Spirit) entred into the Synagogue upon the Sabbath day; try *Io. 18. 20.* and *Paul* also the spiritual Quaker, try *Acts 9. 20.* We avoid the general assemblies, because they are sinners, contrary to Christs example who accompanied amongst Prodigals and Harlots: try *Io. 15. 1, 2.* And contrary also to the expresse words of the Bible, try *Heb. 10. 22, to 25.* And doth not the Spirit in another place hold out unto us, that the godly and the wicked cannot (neither ought) to be separated until he send his reapers (the blessed Angels) who shal divide the one from the other, try *Mat. 13. 24, & 29, 39. verses.*

Object. We say the place is nothing but a heap of stones, compacted and joyned together, and wheresoever two or three or more of the Saints are gathered together, there is the Church.

To this (according as Divines doe teach, and we must also confesse) I answer, the word hath a two-fold sense; sometimes taken for the publick place of meeting which is the literal signification, but spiritually for the body whereof Christ Jesus is the head; and true it is, the place without the Saints is but an edifice or struative made with hands, and still no more; yet when in that place they are convend, it must needs be confest to be a more holy place then any of our own houses thatch't over with Hypocrisie, and though they want Steeples, yet have they Steeple-height Iniquity; Vede the Commission of several transgressions which I need not name, but rather say with *Paul*, try *Ephes. 5. 12.* Now whether of these are more fit for the publick meeting of the Saints, try *Mat. 23. 17.* And are not the Saints the Temple of the Holy Ghost, whereby each creature is sanctified by prayer, and

and giving of thanks, 1 *Tim.* 4.5. Let us try our wayes.

Secondly, The Ministers or Teachers of the Word: these are a stumbling block or stone of offence in our way, at which and where we usually throw our fire-balls; first we say there needs no teaching (notwithstanding we our selves would teach) consrary to the expresse words of the Bible; try *Mat.* 28.19. *Rom.* 10.14,15. & try 1 *Cor.* 12.27. to the end of the Chapter, and *Paul* was called the Teacher of the Gentiles.

That which we commonly are adversant at, is their life and conversation. In this let me not be partial, but conscientious to all; for if it were not (*I confesse*) more the special mercy of Christ, or rather a miraculons work of grace, many of them would rather eradicate then build the Fabrick; some like the Whale Fish devouring the rest of their followers, predominating (*I meane*) or proudly lording over them, contrary to the words of the Bible; try 1 *Pet.* 5.1,2,3. Others I have known though meerly sottish and compatricial, by some favour, obtaine a living or benefit of a large size, though the Parishioner for the benefit of their souls are glad to pay Excise; some are covetous, lascivious, proud, envious; not that I accuse any, but rather excuse, because I know love covereth a multitude of sins: others, so poor their words are not of force, especially amongst those who desire the Priest should beare rule by his meanes. But now let us try our wayes. I must not deny Christ because *Pete*, r did betray the truth, because *Iudas* did, or forsake the Gospel because I spy some *Simon Magus* or a Simonist amongst the Apostles, but rather try where I finde a faithful Teacher; and if the place of thy abode in this prove deficient, wanting a painful man, then try thy self, thou art in part the cause; try *Ier.* 3.13,14,15. God viewed in this Prophets dayes how both Priests and people were profane; try *Ier.* 23.9, to 17. which place I have alledged my self against the Ministers; but now try the Ministers who Preach Christ in his Word, doe they not speak the truth? the Priests before mentioned, taught lyes, suborned evil doers, held out

The Converted Quaker.

visions of their own heart, whom (if any such now thou truly find) I wish avoid, yet pray for them, not reviling the Teachers, because tis contrary to the words of the Bible, Luke 10. 16. for the Prophet saith, *They are the Messengers of the Lord of Hosts*, and tis they by whom God is pleased to speak in publique to his people, whose lips shal preserve knowledge, *but because they have profaned the holy Covenant of Levi, therefore are they become contemptible amongst the people*; try Mal. 2. 2, to 10. The Gospel stiles them Ambassadors, as bringing the message of some mighty Prince; try 2 Cor. 5. 20, but we usually (as in other matters) in this turned; Questionists, demanding who they were for say we, the Apostles went from one place to another teaching, not seeking after some great Personage or Living ere they would vouchsafe to preach Christ.

In this we misconstrue the different Case and Condition of the Apostles then, and the Ministers who are now; In them was a Law of necessity, both from Christs precepts, as also their condition; for whoso intently goes into an uncouth Island to convert, must not (neither can) at the first, seek to get to an establisht meane, because he must not be resident in any one place, which was the Apostles case, yet had they what their brethren had, and were commanders of it; try *Act. 4. 34, 35. &c.* and again *Act 5. 1, 2.* they having made known and manifested the power of Christ in each part of their circuits, would not therefore leave them before they had ordained Teachers fit for that calling in their absence; try *Acts 14. 23.*
Lets try our wayes.

Object. These Ministers teach for hire, and therefore are but hirelings.

To this I answer, if thou and I would but perform the same unto them, that the followers of the Apostles did, this Bramble-bush would be converted into a Lilly; but I fear Briarius disease is too frequent amongst the cauterized professors.

I do remember the Apostle speakes of false Prophets,
 who

who in the *last daies* shall make merchandise of Soules, 2 *Pet.* 2, 3. such are these I deem who ere they hazard the loosing of their worldly benefit they will agree to the Protestation, subscribe the Scotch Covenant, and be a Witnesse to the Engagement if the Papiſt should predominate; tis likely they would go to the Masse-Schoole, if they might be admitted, and learn how to say a Masse. But what makes this against the lawful competency or subsistency of a painful Teacher? try *Deut.* 25. 4. & 1 *Cor.* 9. though *Paul* used not that which he pleads lawful (meaning a sufficient meanes or maintenance) yet he would exhort the people to Contributions and Collections; try *Rom.* 12. 13. 1 *Cor.* 16. 1, 2, 3. *Rom.* 15. 26, 27. and shall we say that *Paul* was not partaker of what he gathered? Now to certifie who these Teachers are, whom we say to be sent, consider who they were that *Pauls* Ordination made Elders, who after prayer and fasting of the Church, were commended unto the Lord, to be as it seemes Teachers of the Gospel. *Acts* 14. 23. and those seven *Acts* 6. 5, 6. and ere *Paul* was sent upon any Message to preach for the conversion of Soules, he received the Ordination of the Church: try *Acts* 13. 3. and this gife he warnes his Disciple *Timothy* not to neglect: try 1 *Tim.* 4. 14. Now try thou that takeſt upon thee to be a Publick Teacher, haſt thou received a *Paul*-like Viſion? or if ſo, haſt thou received the laying on of the hands of the Miniſtry? if not, beware thou take not too much upon thee: for though the Act may ſeem good, and thy intentions as meaning right, yet if this proceed frome one inordinate, not for that ſervice ordained, tis petty Treason againſt the King of Kings, Lord of Lords, the onely Ruler of Princes; try 2 *Sam.* 6. 6. Lets try, &c.

Thirdly the Magiſtrates are no Magiſtrates unto us: wee'l bow the knee to none, neither call any Father; for one is our Father which is in Heaven, *Matth.* 23. 9. not knowing that the Scripture there ſpeaks of the eternal Father, according to the ſaying, *Mal.* 3. 10, and moreover it was their cuſtome (as appears from our Saviours

The Converted Quaker.

words) to call *Abraham* their Father; try *Iob. 8. 39.* which Christ strives to take away, teaching them that God is their Father, in respect of Creation, Redemption, &c. But now try, shall we not use the word *Father* to any, or any such like phrase of Reverence to persons of Dignity? try *2 Kings 2. 15.* And *Daniel* vouchsafes to call *Nebuchadnezzar* Lord and King, *Dan. 4. 19.* try *Rom. 13. 7.* *Paul* saith likewise he was a father to the people, *1 Cor. 4. 15.* and so the Magistrates are, or at leastwise should be as Nursing Fathers, and nursing Mothers, *Esa. 49. 22.* and as touching that honour due unto the Teachers, try *1 Tim. 5. 17.* *1 Pet. 2. 13.* to 17. Thus though the *Morian* statutes we abhor, yet *Chabadalian* Principles are by us retained: we would have a Purity, which (who knowes not?) would at length prove Disparity: ye take too much upon you, was the cry in *Moses* time, but they were consumed in Gods good time: then try *2 Chron. 36. 16.*

Fourthly, the word we terme a dead Letter, not knowing that even our bodies and soules (though living on this Earth) without Christ, and his quickening grace are dead: try *Eph. 2. 1.* So the Word, as 'tis a Letter writ with Pen and Ink into a Book, is not that Life, but the quickening Spirit which faith believes to go a long with it. But try, if it be not with thee as the Apostles prophesied it should be in the *last daies*, *2 Tim. 3. 5.* For where shall we have that quickening power of Conversion, if not in the Word? try *Rom. 25. 1.* *Gal. 1. 9.* *Iam. 1. 21.* The Devil tempting Christ (who was the Essential word) encounters him with an old Text of the written, or declarative word; and Christs answer is retortively the same: try *Matth. 4. 6.* which places (alleged by Christ) did so maule the Devils impudency, as that he leaves the Son of God, without taking further leave to dispute the matter.

Fifthly, the people who are not of the same opinion with us, we look squintly upon them, with a scornfull reproach, or passing in haste a rash sentence of condemnation,

tion, as if we had viewed the secret will of Gods Election, or seen the private roll of Predestination, contrary to the words of the Bible: try *Mat. 7. 1,* to 5. We blame them also for their apparel, which (I confesse) may be, and is in many beyond their calling, yet is not this the Pride the spirit speaks of, nor that which we our selves so much professe spiritual teaching, for in the heart this serpent lies; Neither do we read that *Solomon* who was (according to his degree) very sumptuous & costly in his Robes, Plate, Hangings, Attendants, &c. was blamed for these, but for his several women, who caused him to neglect and chuse an unknown God. Not that I (mistake me not) allow any more, (then ever) of gaudy and effeminate habit, but wish that all may be performed accordingly as is expressed in the words of the Bible: try *1 Cor. 14. 40.* *Lets try our wayes.*

Tis now time I give Response to what was promised, to wit, why I medled with the Papists: and my Reason is, to try our wayes, how neer we run into their Abscondities, if not Absurdities: They term those on the contrary Hereticks: We term them vile who are against us: They would have the Bible put into the Popes Pokeman-ty, and for the Ministers of the Gospel to be sent into some barbarous Island, to seeke out a new Plantation, or to live like the Prophet upon the bread of Adversity, and water of Affliction; and whatsoever belongs to the Ordinances, they hold erroneous, not onely speaking against them, but endeavouring by their several Plots and wicked Machinations, for their, and all the Gospels ruine: And are we not posting on the same road, without a guide to Tyburne? *Lets try our wayes.* Is not this a means to make more Papists, or turn to Atheists? *Lets, &c.*

Sixthly, lets try and seek the Radix of our preposterous wayes, which like a strong gust of wind, violently turnes about the Windmill of our affections. And if here you demand what are our settled Tenets, I could never yet find any so strongly settled as to resolve me: each Vulture-like,

The Converted Quaker.

like, gnawing upon the invented prey of his own brain-sick Fancy, whirling about, being dislocated from the Centre.

Neverthelesse, the first Radix (as Inference hath taught me) of these distempers, I find to be ignorance, misconstruing the Scriptures sence, for want of such a *Philip* as the Eunuch had to expound it clearly. He read the Bible, but knew not what it meant, yet was he not so bolp as I have been to frame an Exposition from his own private spirit, try *Acts* 8. 30, 31. *2 Pet.* 3. 16. Lets try, &c.

In this condition of ignorance, I read that place of *Esa.* 20. where God commands the people to go naked, speaking or demonstrating the shameful Captivity of *Egypt* and *Ethiopia*, which place I thought sufficient for any to go naked: I also took that Text into consideration, *Ezek.* 12. 18. as though here I had enough to prove our quaking. Not knowing that the former was an extraordinary voice of prefiguration, and this other denoting the broken and Contrite heart, spoke of by *David*: for so Divines hold out from the Original, which signifies a kind of sorrowful apprehension of Gods judgements approaching. Lets try, &c.

Secondly, another Radix, as my Ezperience holds out, is a sinister end. Concerning which, let each one search and try their own hearts, and there it may be, they will finde (though not confesse) the same condition. I gave my Vote to *Lilburnes* late Demonstration for removing that *Jewish* Idol of Tyth-taking, incited especially from an inward principle of hoping to gaine that part which my selfe was accustomed to pay. This Motive (*I fear*) makes the Commons cry with wider mouths a *H.* then ever the Western men did cry a *Savile*. Lets try our wayes.

The third Radix (as my experience still speakes) is pride, though I could not then discern it: for I thought my selfe no whit inferiour to the greatest person, because the Text saith, God is no respecter of persons. When I could

I could give the Language (thou) to any (though nere so eminent) I supposed my self now grown wise (though my folly never more appeard) and Leper-like could keep my Hat unvailed as though my *Pericranium* stood need of scalping, or that I feared another should (by pulling it off) espie more hair then wit.

The fourth Radix (as my Experience still teacheth) is a wilfulnesse rather then a religious willingnesse; for I would then hear no Bible prooffe, that spoke against my way, framing some strange Exposition (contrary to all Comentators) upon it, like unto those people of which *David* speaks; try *Psal. 82. 5.* Whatsoever proceeded from the voice of a Minister (my affection being averse) was but as sounding Brasse, or the tinckling of a Cymbal; was not this the reason why Christ left off his Miracles amongst his Natives? try *Mat. 13. 58.* In this condition I had forgot, that learning made me know how to read the Bible, and so to hear of God, and all his Attributes; for if I had never known the Bible, neither read nor heard, my condition (I suppose) would have been otherwise. Not that the reading, or searching of the Bibles precepts, causeth evil, but tis the powerful operation of Gods spirit, who when he seeth man or Woman slight the Truth, takes away his Candle of illumination and fire of Love; and some grow both blinde and envious; then try that place *Jo. 5. 46. 47.* Lets try our wayes.

Now follows the other part of the Exhortation, which is, *Turne againe unto the Lrrd*; but in this case twas with me (as may be with thee who readest) I would not heare that voice of the Charmer, charmed he never so wisely, till at length a strange kind of inward Susurratation from whence I know not, seeing the wind blowes where it listeth, seized upon my Soule; whereupon my wilfull violency (on a suddaine) was changed to *Suaveolency*, and that word which ere while I valued not, begun to be of Esteemation. I was after this invited by my singular good friend *Gnothiticon* to discourse a little with a Minister, who

The Converted Quaker.

who formerly (as now) loved me dearly, by whose persuasion at length (though sore bickering I had within my selfe, which strove to pull me back, dilating the shame which would follow, by relinquishing what I had undertaken, and so strongly maintained) I steerd my course towards that place, where being arived, he lovingly, as the Child of God (borne of the Almighty, whh is Love) begun to hold out the Scriptures sence (in and upon sundry places) unto one, whereat I formerly stumbled, laying open the spiritual application (or that mystery of Godlineſſe) which I so much thirsted after, not destroying the Letter, which was my fault formerly: he explained unto me whole Man, consisting of a Natural and a Spiritual part, the one rebelling against the other, yet cannot be utterly disjoyned until the appointed time (which *Job* so strongly waited for) become to a period, which Spirit or Spiritual treasures we have (saith *Paul*) in earthen vessels: but when these Tabernacles shall be dissolved, we have a house (we know by the Spirit) not made with hands, Eternal in the Heavens, 2 *Cor.* 5. 1. He also declared the manifold infirmities subject to Gods people, which might cause *Paul* to chasten his Body with fasting, least when he had taught to others, he himselfe should be a Reprobate. After this he wished me to consider that place of Scripture, *Gal.* 6. 1. Where having taken the Bible he descanted of the new Creature, or Creature made new by conversion, into which a gap being (by the power of the Spirit) made, the waters from the Fountain of living waters, do plenteously flow: at the first like the waters of *Mara* seems bitter; but within a while prove dulcide, sweeter then honey or the honey comb. From the sixth Text he hath shewed how those that are taught in the word, should communicate to those that teach in all good things. From whence he drew a conclusion concerning the necessity of the teaching of one man another; for Eternity (saith he) knowing man could not understand his Characters, sends his son *Iesus Christ*, not as a God, or Spirit speaking unto man,

man, but in the form of man, and very man, that he might speak, and man might understand the duty of man.

He also framed some Morals (according to Christs example) for convincing of mine error, and confirming the Truth, amongst which he held out this following Parable for one; Suppose (saith he) thou w^{ou}ldst to pass into some forraign Island, where comming to the Haven to take Ship, thou art entertained into a fair new Vessel, newly launched, having a skilful Pilot, strong Masts, new Saile-cloaths, well rig'd, and well furnished with all tacklings, fit to ride the Maine, and at length the Wind blowes faire, the Pilot calls, but thou and the rest of the Passengers, because you have had your abode some small time at the waters side, professe to know the Time and Tide as well as he, and therefore you reply to his call, with an answer, Let him be calling, we are wise enough. On a suddain the wind grows rough, the billows beat, and the stormes tempestuous, then no passage at all; is it not just that such should lose their voyage? Prov. 1. 24. Another he took from the Bible, where he divinely held out, how that Christ stood continually knocking with a hammer upon the Anvile or heart of man; try Can. 5. 2. and this Hammer he also shewed me to be the Word of God, try Jer. 23. 29. in which Chapter from the subsequent verses, he explained the false Hammers which they use, who take upon them to prophecy false dreams, and cause the people to erre, vers. 32.

My intent is not to take upon me the part of a Theologian, for which office I am altogethers unable, saying, who is fit for these things? but those whom God hath set apart, to apply their studious endeavours to search for the golden Minerals, or mysteries of godlineffe, revealed unto them from the spirit of God by prayer and supplication. These I know would spin out the words into several threads, which might be wond up upon the Wheele of mans Intellect, first denoting from the word Turn, a kind of standing still, from pursuing the purposed intentions. Secondly, Turn again, which implies a

The Converted Quaker.

Reversion or going back to seek something which was lost. Thirdly, *Turne againe to the Lord*, points out the But or Mark, at which all the Arrows of our Inventions, Thoughts, Words, and Actions should be shot.

But this Motion is beyond my sphere, I onely desire in brotherly love, that thou (whosoever hast been seduced) wouldst fly to the Lord with *Dauids* words; try *Psal.* 119. 33. I have (by the assistance of Gods spirit) chosen the way of truth, and laid Gods judgements before me, which way I wish to all. *I cryed unto the Lord* (saies *David*) *in my troubles, and he delivered me out of my distresse*: if thou wilt but turne by praying, God will turn to thee by promising, and performing what he promiseth, *Mat.* 7. 7. This heavenly duty was so prevalent, that we read it entered into the eares of Eternity from *Cornelius*, before he knew Christ; try *Acts* 10. 4. & 1 *Job.* 5. 14, 15. And my counsel is also that thou turne with a favourable respect upon the painful Minister, who watcheth for thy soule, and can according to the saying of the Poet,

*Observe, Confirm, Apply, make use,
Whose Life strives to Reform abuse.*

And pray also with *David*, that thy heart may be sound in Christs precepts, *Psal.* 119. 80. True it is, *Ahab* would call for Prophets, but they (we all know) were idolatrous, but *Jehosaphat* enquires for one of the Lords Prophets. *Hezekiah* also having received the rayling Letters of *Rabshekah*, takes not upon himselfe, but sends for the Prophet to pray; try 2 *Kings* 19. 1. 4. Others without doubt he might have chosen, but he admits of none (but who was for that office) to speak in publick. *David* also enters into his closet, which he also holds out to others; and tis Christs counsel, see *Mat.* 6. 6. For what thou hast heard in publique, shall not (it may be) inwardly be revealed unto thy soul, till thou enterest in-

to thy private Chamber, where then thou shalt plainly see within the closet of thy heart, and shalt with *Jobn* the Divine behold the City of God, the new *Jerusalem*, the spiritual *Solomon*, the Attendants, the Gates, the keepers of those Gates, with the keyes thereof, all held out from *Rev.* 22. 14. Let the word of God a be *Lan-* thorn to thy feet, and a light unto thy paths, *Psal.* 119. 105. & *Psal.* 119 9. *Ioh.* 8. 31. But least I seem too *Prolix*, I will shut up my desires with the Prophets words, *Isa.* 30. 20. hoping that *Though the Lord give us the bread of adversity, and the waters of affliction, yet shall not our Teachers be removed into a corner any more, but our eyes shall see our Teachers, and our ears shall bear that voice saying, This is the way; And as many as walke according to this Rule, peace be on them and mercy, and upon the Israel of God.*

*Search, Try, and Turn unto the Lord who gave
Thy Soul to thee, and also must it save.*

FINIS.



